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A VOICE FROM ITALY:

BEING

NOTICES OF THE EVANGELICAL WORK IN THAT COUNTRY.

No. 82, NOVEMBER 1880.

"Thus God works to-day both in secret individual conversions, and in wide-spread national revivals. Bankruptcies, storms, diseases, wars, are charged to batter down the defences, and then living disciples go in by the breach to convert a kingdom or win a soul. Missionaries seldom begin the work, and providences never complete it. Each kind of instrument is best in its own place and time. Do not go forward without providential openings, lest you should spend your strength for nought; and do not neglect providential openings, lest the lost opportunity should never return."—*Late Rev. William Arnot.*

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QUARTERLY LETTER FROM REV. DR STEWART.

LEGHORN, 13*th October* 1880.

THE Annual Meeting of the Waldensian Synod opened at La Tour on Monday 16th Sept., by a diet of public worship, conducted by the Rev. Daniel Gay, pastor of the parish of Prarustino, who took for his text 1 Cor. iv. 1, 2. After sermon, he presided at the ordination of the following five candidates for the office of the holy ministry, viz., Pietro Meynier, Enrico Malan, Pietro Bounous, Giacomo Maranda, and Davide Peyrot. At a later sitting the Synod also admitted as a minister of the Waldensian Church the Rev. Enrico Ribetti, who had been ordained at Neuchatél, in Switzerland, and recognised his right to sit as a member of Synod. The large church of La Tour was filled to overflowing. and many were affected to tears during the ordination service.

After a brief interval, the Synod was opened with prayer by the Rev. Dr Lantaret, who, as the senior pastor present, was called to preside, and the afternoon was spent in the weary and time-wasteful *ballotage* for the election of the Synod's *bureau*. As the result—Rev. J. P. Meille, pastor of Turin, was chosen president; J. D. Turin of Milan, vice-president; E. Bonnet, pastor of Angrogna; P. Calvino and A. Vinaj, secretaries; E. Costabel and A. Jalla, lay assessors.

On the morning of Tuesday 7th, the Synod entered on its real

business, by receiving reports from all the parishes of the Valleys, and from all the stations of evangelization on the temporal and spiritual state of each during the year since the last meeting of Synod, and out of these two were chosen by ballot to be read publicly—one from the parish of Prarostino, and the other from the mission station of Aosta.

As it had been agreed at a previous Synod that the Reports of the *Table* and the Commission of Evangelization should have precedence each alternate year, it fell this year to the turn of the Evangelization Report to be first considered. It gives full details of the operations carried on at each of the Stations in Italy, and is full of interest; but as it is already printed in French and English, as well as Italian, and any person interested in the work may obtain a copy by applying to the Rev. Signor Prochet, 2 Via Curtatone, Genoa, it is unnecessary here to do more than give the following comparative table, which shows the progress made by the Waldensian Mission in Italy during the last twelve months :—

	1878-1879.	1879-1880.
Communicants, ...	2,813	2,911
Regular attendants, . . .	4,584	4,987
Occasional hearers, . . .	15,379	33,186
New members admitted, . .	332	406
Catechumens in 1879, . . .	410	619
Do. already inscribed for 1880-1881, ...	—	497
Sunday scholars, ...	1,636	1,645
Day scholars, ...	1,684	1,789
Scholars at night-schools, . .	118	282
Total contributions for the stations, ...	Lire, 46747-54	49496-76

Showing an increase of 2722-19 Lire over last year.

The number of regularly constituted congregations is 40, and of Stations 34, while 100 additional places are occasionally visited. To accomplish this work, there are 34 ordained ministers, 21 evangelists, and 45 teachers. The funds have suffered to some extent owing to Signor Prochet's severe illness, so that at the date of the Synod the balance in the cashier's hands was only

7687-17 Lire, a sum not sufficient to meet the Missionaries' salaries for the present quarter. But the gracious Master for whom they work has hitherto supplied their wants, and will doubtless do so still, by stirring up the sympathies of distant friends. The Report was warmly applauded by the Synod, the only point which called for remark being as to the expediency of continuing the Bible-Wagon.

Special thanksgivings were offered to God for the restoration of Signor Prochet's health. It appears from the Report that, besides the Bible-Wagon, M. Prochet employs two colporteurs and three scripture readers.

The Report of the *Table* was then taken up, and various discussions arose on different points, but as they were purely of local interest, it is not necessary to note them here. The principal discussion arose out of a gift lately made to two of the parishes in the Valleys, which redounds greatly to the honour of the donor. Signor Paolo Meille, the youngest son of the venerable pastor of Turin, having lately inherited from his god-father a very lucrative business, resolved to dedicate a portion of his fortune to the Lord, by setting apart a fund for the support of two additional pastors—one for La Tour, the other for Perrero-Maniglia—amounting to 1500 Lire annually for each. In order, however, to teach the parishioners to take an interest in the support of their pastors, he very wisely placed as a condition that the inhabitants of each parish should bind themselves to contribute 500 lire annually, and to provide a suitable manse for the accommodation of the pastor, a condition which was at once and thankfully accepted. As the parish of La Tour has the largest population in the Valleys, the Table had no hesitation about the permanent settlement of the second pastor there, but as the population of Perrero-Maniglia is considerably smaller, the Table proposed that its second pastor should rather be appointed travelling evangelist, to aid the pastors of all the parishes in the Val San Martino. On this the discussion hinged ; but as Signor P. Meille felt bound by his promise, it was ultimately resolved that his gift should be accepted in the form in which it had been offered, and a vote of grateful thanks was accorded to him by the Synod.

The Synod, after receiving a Report from a committee appointed last year to mature the subject, and, after long and serious discussion, resolved to make a considerable alteration in the course

of study in the College of La Tour. A crying evil in connection with this College all along, has been that the course of study and diplomas there given did not qualify a student for entering the University of Turin, or for pursuing any of the learned professions. Only those who studied for the ministry, or with a view to being teachers, derived any benefit from it. It argues a narrowness of mind on the part of the clergy, that since the constitution was granted in 1848, no step has been taken so to assimilate the course of instruction to that given in the Lyceums and Gymnasiums of the State, as that the liberal professions might all be thrown open to Waldensian youths. Of late the Provincial Scholastic Board has taken the matter warmly up, and lodged complaint with the Minister of Public Instruction, and intimation had been given to the *Table* that unless the College is put on the same footing with the other Educational Institutes, not only will the small annual grant of 2500 Lire bestowed by Government be withdrawn, but that in case of further non-compliance the Government would probably order the College to be closed altogether. Under such pressure, the Synod determined that while they would never give up their control over, and direction of, the College, so as to put it in all respects on a footing with the governmental institution (*Pareggiare*), they would do their utmost to *assimilate* the course of study and the number of Professors to the Government pattern. One of the objections taken by the Government to the College is that only three of the Professors are furnished with the Government diploma, which is required strictly now of all teachers. It was therefore resolved by the Synod, that while it would be unreasonable to require that Professors who had been thirty or forty years successfully engaged in teaching, should, at their time of life, go to the Government Normal School for a year to qualify, no new Professor should be elected who did not produce the Government diploma. It was therefore resolved that the College course should henceforward consist of five years in the Gymnasium and three in the Lyceum, that there should be two additional Professors elected, and that all instruction during the regular hours shall be given in the Italian language, with additional hours for French and Biblical instruction. It was also resolved that, beginning with the 1st October, a sixth year of study should be added to the curriculum of students preparing for the Church, during which they shall receive, *weekly*, two hours' lesson

in English, two in German, six in Hebrew, six in New Testament Greek, and four in Geology and Astronomy. This makes a long course of study for divinity students (nine years), but the need of an additional year for Hebrew and Greek before entering the Theological Hall at France has been long felt.

The project of a new Liturgy for public worship was again presented to the Synod, who sent it down for examination to all the pastors and evangelists, with permission to make trial of it in all their congregations, and to transmit any observations that occurred to them to the Committee before the end of May next. At present there is at least an extempore prayer during the service, but apparently this new Liturgy is intended to do away with this. It seems, however, to have undergone some modifications since presented to the Synod last year.

It was reported to the *Table* that the late Mrs Revel (widow of the late Rev. Dr Revel), who died in July 1879, had left by will 10,000 lire for the building of the Waldensian church, and a very much larger sum of 50,000 lire, I believe, to be divided between the Theological College in Florence, and the Orphanage in La Tour—two institutions in which she and her husband took special interest.

The Rev. Mr Miller of Genoa intimated by letter his desire to offer two prizes for the best essays on "The duty of systematic giving for the Lord's service," the first of 400 lire, and the second of 150 lire, at the same time asking the Synod to take the matter under their patronage, and to name the judges who should decide on their merits. He made only one stipulation, that the names of the successful competitors should be published at the meeting of Synod in 1881. The Synod appointed Dr Lantaret, Signor Meille of Turin, and Professors Tron and Charbonnier to be the judges, and 30th June next as the last day for the reception of the essays.

A very able and interesting paper on the necessity of enforcing discipline in the Waldensian Church was read by the Rev. Signor Bosio, pastor of San Germano, which called forth universal approbation, and was ordered to be immediately printed and circulated among all the pastors and elders for consideration. The subject will no doubt be earnestly debated at next Synod. After Signor Bosio had finished, Dr Lantaret, the most aged of the pastors present, rose and said: "I have taken part in many

Synods, but I never felt so much joy as in the hearing of this paper. We are all convinced that something more must be done in this matter than in the past. It is a great step in advance."

An application from the Waldensian Colony of Rosario, South America, for an additional evangelist to labour among them was remitted to the Commission of Evangelization, with a strong recommendation, if the necessary funds can be procured, to comply with the request.

The following gentlemen addressed the Synod :—Rev. Dr Stewart, Leghorn, as deputy from the Free Church of Scotland ; Mr Boulnois, elder, as a deputy from the Presbyterian Church of England ; Mr Floyer, M.P., for the Episcopal Church of England ; Mr William Ford, Edinburgh, as representing the United Presbyterian Church of Scotland ; Professor Grétillat, as representing the Independent Church of Canton Neuchatel ; Rev. M. Appia, as representing the Paris Missions ; and Rev. Messrs Duproix and Nicot, as representing the Reformed Church of France.

The Advocate Vola reported that the subscription set on foot to augment the stipends of the pastors and professors in the Valleys amounted to 28,964 Lire, of which 17,022 Lire have already been paid into the hands of the Committee.

The Synod was composed of no less than 86 members. There were no irritating subjects before it, and all its deliberations were conducted in a most fraternal spirit, and under the evident guidance of the Holy Spirit.

The new *Table* is thus composed :—The Rev. Dr Lantaret, Moderator ; J. P. Pons of La Tour, Vice Moderator ; H. Bosio of San Germano, Secretary ; with Messrs Vola, advocate, and Professor J. B. Olivet, assessors.

The members of the Commission of Evangelization are :—Revs. M. Prochet, President ; Professor A. Revel, A. Malan of Messina, J. D. Turino of Milan, and Cavaliere Tito Chiesi of Pisa.

During the sitting of the Synod, a bazaar, got up by the young ladies of La Tour to aid the funds of the Commission of Evangelization, was held in one of the class-rooms of the College, which realised no less a sum than 3000 Lire.

On the 5th inst., the Waldensian Theological College was opened for the Session 1880-81, by an inaugural address from

Rev. Professor Albert Revel, on "The Church and the Theological Hall, their reciprocal relations and their respective rights." I was not present, and have only seen a brief review of it in the *Famiglia Cristiana*, from which it would appear, that while contending for a confession of faith as representing the human expression of faith, he contends that the schools of theology have a right to subject it to examination; and, while fully acknowledging the authority of the Holy Scriptures as a *fact*, he makes a vigorous stand for the right of professors to push forward their scientific labours in all that refers to the *mode* of their existence, such as biographical, chronological, and literary enquiries regarding the origin of the books, &c. The *Famiglia Cristiana* announces that the address will appear in full in the next number of the *Rivista Cristiana*. Owing to the new regulation ordered by the Synod to be put in force this year, several students who would otherwise have entered the College at Florence, remain for another year in the College at La Tour. Notwithstanding this unexpected check in numerical progress by the loss of the whole of what would have been the first year's students, the College opened with twelve of the second and third year's course.

I mentioned in a former letter, that Professor A. Revel had published a very erudite *Hebrew Grammar*, which would increase his fame as an oriental scholar; it is, therefore, with sincere pleasure that I have now to announce that he has been elected a member of the *Accademia Orientale*, in connection with the *Instituto degli Studii Superiori*, on account of his grammar, and of another work published about the same time, entitled *Storia Letteraria dell Antico Testamento;* the latter abounds with much useful and interesting information, and but for the taint of "high criticism" which in some places attaches to it, would be invaluable to students and Sabbath-school teachers.

A conference under the auspices of the British and Continental Federation, for the suppression of State encouragement to prostitution, was held last week in Genoa, and Mrs Butler, the generous and indefatigable advocate for money and help to the fallen, was present along with other ladies. Having only just returned after a few weeks absence from Italy, I have been able to gather no particulars as to its success or otherwise. The only remark I have seen in an evangelical journal, is the expression of regret that both at Geneva three years ago, and again at Genoa, Mrs

Butler should have fallen into the hands of persons of the most advanced liberal opinions both in politics and religion, on account of which both evangelists and men of constitutional politics kept away. In my next letter I hope to give fuller information with regard to what the Conference effected.

I beg you to allow me to correct an error in the printing of my letter in the last number of the *Voice*. I am made to say that the number of persons who attended Dr. Somerville's second conference in Leghorn was 200. It should have been 1200.

The donations sent last year to procure a bi-weekly dinner for the poor scholars at Pomaret were so generous that, with £20 in addition to the balance in Dr Lantaret's hands, he would be able to confer the same benefit on them this year also. Any sums transmitted to me by bank, bill, or post-office order, I will forward to him, and acknowledge in the next number of the *Voice*.

I acknowledge with gratitude £2 sent by the children of the Free West Sabbath School, Thurso, per Rev. J. C. Connell, for the Waldensian Church. I have sent the contribution to the Rev. Dr Lantaret to form half a bursary for one of the poor scholars attending the Grammar School at Pomaret.

ROBERT WALTER STEWART.

NOTES OF THE QUARTER.

THE Theological classes in connection with the Waldensian Church were commenced on the 5th October by Professor Revel, who delivered an address on "The Connection between the Church and the Theological School." The attendance of those who are interested in this work was larger than on any previous year.

Several alterations have just been introduced into the course of studies at the College of La Tour. One of these is, that those who intend to study theology have an additional year added to the curriculum, in order that they may study more thoroughly New Testament Greek, and other subjects that will enable them to derive more profit from the Theological Professors in Florence. In consequence of this there are no new students here this year.

During the session that has just been commenced, Professor

Geymonat will lecture on Dogmatic and Polemical Theology, Professor Revel on the Introduction to the Bible, Exegesis of the Old and New Testament, and the Doctrine of the Church,—and Professor Comba on Mediæval Church History, the History of Dogmas, and Homiletics.

Last winter was one of very great distress in Florence, and many efforts were put forth to relieve it. Two of these were undertaken by foreign Protestants. For two winters the Rev. Mr Macdougall has carried on the system of distributing, amongst the needy, tickets for bread, meat, and medicine. From the report of this work which has just been published, we learn that through these means, Fr. 7817.75 were last season spent amongst the Roman Catholic and Protestant poor. Another society was formed last winter, chiefly through the exertions of Dr Young, that had for its object the assistance of the evangelical poor, and the suppression of begging by means of letters of recommendation furnished by pastors. We believe that in this latter object it was entirely successful. During the past winter Fr. 6718 were collected by this society, and distributed amongst poor Italians connected with all the evangelical churches. Last summer the crops were good, and consequently the price of provisions has fallen, but still very little employment can be obtained, so that it has become a very serious question how to assist the poor, and not at the same time introduce a feeling of continual dependence on foreigners for help.

Two new churches are now being built in Florence. The Rev. Mr Tooth, who has been conducting services for two winters in a hall situated in Via dei Serragli, has purchased two large warehouses in Via Maggi, and is converting them into a church. Mr Tooth's sympathies are exclusively with the High Church party. The Free Italian Church in connection with the Brethren has had meetings in Florence ever since it was opened for the preaching of the Gospel, but these have hitherto been held in hired rooms. Now it has purchased a building near the Bargello, and the work of transforming it into a church is far advanced.

The other branch of the Free Italian Church has lost one of its most active evangelists by the death of Sig. Zucchi of Udine, who had taken his family to Moggio for a short change. While entering a caffé there he fell down, and died a few minutes afterwards. The *Cittadino Italiano* speaks of this event in the follow-

ing heartless manner—"Yesterday evening the evangelical minister Zucchi, arrived in Moggio. He was accompanied by a woman and child, and was supplied with Bibles and tracts. Evidently he was on a mission tour; but his mission had a miserable ending which he did not expect. Having entered the Caffé Orsetti, where he sometimes explained his mission, he dropped down, and in a few minutes was a corpse. He is judged." Such a paragraph is really the highest praise.

The Minister of Justice has shown that the clerical party will receive no favour from him. When the king went to Castellamare, in order to be present at the launch of the "Italia," it was found that the bishop of the town had left, and one of the inferior clergy had to bless the ship. For this Sig. Villa at once sequestrated the salary that the bishop receives from Government. The journals report that the bishop soon afterwards called on the Minister in order to give explanations, but received orders to put them in writing. Sig. Villa has also published a circular prohibiting the Jesuits that have been expelled from France from coming and settling in Italy. Having learned that in the House of Loreto many of this class had established themselves, he ordered the contract to be annulled, although they had spent upwards of Fr. 30,000 in making repairs and alterations.

J. B. W.

LETTERS.

Translated.

LUSERNA, SAN GIOVANNI, 13*th October* 1880.

HONOURED SIR,—I send you the following letter from G. Santucci, our evangelist at Poggio Mirteto, in the hope that it may be of some use to you for the next number of the *Voice from Italy.*

POGGIO MIRTETO (SABINA),
27*th September* 1880.

DEAR SIR AND BROTHER,—I abstain from giving you the details of our work in the Lord, since to those far away they may

seem exaggerated, yet I cannot help referring to the most interesting facts.

I was called on the 5th of August to visit a poor woman who is now left a poor widow with three children. In her note she said to me, "Dear Mr G., I beg of you to come to S. Polo to see if my husband will confess to you. He will have nothing to say to our priest. He was in the habit of reading a book, which he now keeps under his pillow, and which no one dare take from him. The priest says that it is a Protestant book, and that whoever has it is excommunicated! Must my husband, who is so good, indeed be excommunicated? He says no, and wishes to speak to you. Yours, M. Primangeli." Santa Polo is distant fourteen (Italian) miles from Poggio Mirteto, and without loss of time I walked that distance by night. I reached G. P.'s house at midnight, and roused up our friend E. S., who is much interested in our work, and she again wakened others, so that about one o'clock the house of our sick friend was full, mostly of women. The sick man, seeing himself surrounded by so many friendly people, said—"Dear Signor Giovanni, you could not give me a greater pleasure than this; what a satisfaction it is for me to be able to tell all these people met here to-night what my faith is. I believe in God, maker of heaven and earth, and of us all. I believe that God made man upright, and meant him to be happy: the devil, in envy, tempted man, and made him fall. God sent His Son Jesus Christ into this world, and I believe, as says the apostle, that Jesus Christ died for our sins, and rose again for our justification. I know that my salvation is assured, not by my own works, but by the grace of God, who has given me faith in Christ Jesus. Jesus has done all for me, and I have done nothing for Him except to believe that He has come to die on the Cross to satisfy divine justice for me, has risen for my justification, and now sitteth at the right hand of God, to make intercession for me. St Paul says that there is no High Priest like unto Jesus Christ, and that His sacrifice is of inestimable value; it purifies fully all those who believe in it. Therefore, Jesus is sufficient for me. I beg of my dear friend Giovanni to read the fifteenth chapter of the first epistle to the Corinthians, and to say a few words upon it." He spoke with great effort, and I was glad when he stopped. I then said, "Let us pray," and all fell on their knees, repeating aloud

after me my words. Then I read the chapter indicated, and it gave me so much to speak about, that the sun had risen before I was done. In that little house of the poor, suffering carpenter, upwards of fifty people had gathered together, who all thanked me, and pressed my hand on leaving. The sick man was not near death. I visited him every week, with generally the same success, until the 24th September, when he gave up his spirit to God. He was buried in the parish church, for there is as yet no cemetery in that town. The parish priest made opposition, but the Syndic declared the church to be common property, and therefore all have the same right to it. From the high altar I read the third chapter of John's gospel, and I never preached to so many people as on that occasion. S. Polo has received a good impression of us, and of the gospel which we preach.

The other burial took place at Poggi Mirteto, the deceased being Alex. E., nephew of our brother C. T. He had never declared himself evangelical, but was ever friendly. He sent for me, and professed his belief in all the New Testament, and part of the Old. Hereupon began a peaceable discussion on the parts he would not admit, until little by little, Bible in hand, I removed his prejudices. What struck him most was John iii. 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." We met at his house on several evenings, and the day before he died he sent for the priest, a certain Don Ercole, and said to him, "I forgive you the evil you have done me in refusing the 200 scudi to my mother, and I ask pardon for any sharp words I may have said to you on this account." After exchanging a few words, the priest said, "Alessandro, do you wish to confess and receive the sacraments?" "No," he replied. "Do you confess yourself and unburden your conscience to God, and ask pardon from Him?" "I have already done so, and do not require either priest or sacraments."

To our regret we could not have so large a funeral as we would have desired, on account of the rain, which fell heavily on the 20th September.

On the 9th September, I went to the fair at Farfa; our friends are delighted to see our little church rise up; they look upon it as their own especial interest. We had a meeting under the shadow of an oak, and I sold nineteen New Testaments.

GIOVANNI SANTUCCI.

As you see, Signor Santucci does not confine himself to the work at Poggio Mirteto, with its church and school, alone; but his sphere of activity is through all the Sabina. He is often called by people whom he does not even know, to whom he has sold a New Testament or other books during his evangelistic tours. These books act like leaven: the result is slow but sure. Hitherto the work at Poggio Mirteto could not show much result, for the eighteen members, of whom the little church is composed, met in a kitchen. Now the committee of evangelization is providing them with a church. These eighteen brethren are steadfast and faithful in the truth, and willingly make great sacrifices for its sake. They have undertaken to contribute fifteen hundred francs of the sum necessary for their church. It is much for the small number of people, and considering their poverty. There is pleasure in helping those who help themselves. Next month (*D. V.*), the little church will be opened for public worship, and how they would rejoice if they could open it furnished with all they require. It is very desirable they should possess a communion service. I know that sometimes there are people who love to give such souvenirs to the mission churches. These souvenirs are like promises made by those who receive them to be faithful towards God and zealous in the cause. Who knows but that among the readers of the *Voice*, there may not be some one to whom God will give the wish to be useful and kindly-hearted to this little church of the Sabines! I need not say that our brethren would be grateful for it, it is not even necessary to say so; they would be most grateful, we are convinced of it: we even venture to thank in anticipation for ourselves and for them, the friend of God's work in Italy, who may by this means show his interest in it.

Accept, honoured Sir, the sincere greetings of, yours truly in Jesus Christ,

A. B. Tron.

Translated.

Torre Pellice, 15*th October* 1880.

Much Honoured Sir,—I confirm my letter of the day before yesterday, and now continue it, according to my promise. I shall in this letter make extracts from the various letters of our

evangelists ; thus your readers will be obliged to traverse our field of evangelization in search of facts to interest them, instead of fixing their attention on a single church, as in my last ; but I think they will not lose by it. It will be variety in unity, and for those who have at heart the advancement of the kingdom of God in Italy, the useful and the pleasant will be combined. Here are, in the first place, a few lines regarding our station of Porto Ferraio, island of Elba, about the state and progress of which we had some fears last year. Signor E. Longo writes on the 21st September :—

"At last I was able yesterday to sign the contract for the *locale* in Porto Ferraio, triumphing (as did our troops ten years ago on that same day, the 20th September) over the agitation of the clericals, and of several noble families who did all they could to prevent our occupying that *locale*. . . . I hope that about the middle of October we shall be able to open our new *locale*, and have an increased number of hearers. . . .

"An old woman, eighty-eight years old, member of our church in Porto Ferraio, is approaching her end. On Sunday last the Lord's Supper was dispensed in her house according to her expressed desire. The lamp is about extinguished, only to shine with greater light in heaven. She dies happy, and trusting in her Saviour.

"Professor L. G. has asked to be received as member, and if it please the Lord he will be about Christmas.

"Permit me to add, that the family of this Professor G.—that is, his brother and two sisters—are at Genoa. The sisters have been since last autumn most regular in their attendance at our services, and although their father was a man who professed no religion, they have succeeded, little by little, in drawing him to the services also. First, it was in order to accompany them at night, as it was not prudent for them to go alone through the streets of Genoa, but afterwards it was to accompany them there of his own accord ; and I know that the father also is being drawn to the Gospel by this power of God unto salvation. We venture to hope that soon this family, three-fourths of whom are at Genoa, and one-fourth at Rio Marino, will be united in the same faith to the same Saviour Jesus Christ. The son is a Professor : the father also occupies a distinguished position. With God's blessing we shall have one more good evangelical family."

From Tuscany let us pass on to Lombardy. Signor Quattrini of Brescia relates to us one of those facts which prove to us once more, if necessary, that lying is the weapon *par excellence* of which the Church of Rome makes use against the Gospel. I remember how some years ago the matron (a nun) of the hospital of San Remo lied with impunity, saying that a poor sick woman whom I was going to visit was not in the hospital ; she got very angry when I flatly told her she was not telling the truth ; but her anger did not hinder me from going in, and I soon found my sick friend, to the shame of the untruthful matron. At the same time when these people open their mouth and *condescend* to speak to us, we keep our ears open, for we know beforehand that *latet anguis in herba*, an eel is hidden under the rock, or, as we say in Italian, *gatta ci cova*. But 'what does it matter? Thy grace is stronger—Thy kingdom is for thine own,' said Luther—therefore how can the enemy and the *father of lies* prevail (John viii. 44)? The Almighty wards off his blows. But here is the fact related by Signor Quattrini.

"I returned on Saturday, and my first thought is to write to you to tell you something about our church here (Brescia). In my absence—that is during the Synod—one of our brethren who is in the Poor House, called Casa di Dio, fell seriously ill. Our deacons visited him ; but all at once they were told that our brother *Moreschi* had abjured his faith and no longer wished to see any of them. The deacons went at once to the *Casa di Dio* but were forbidden admittance. They then, together with the *Chiesa Libera* minister, Signor Musso, went to the Prefect, who ordered a policeman to accompany them to the bedside of the sick man in order to find out the truth. This was done, and it is needless to say that the so-called recantation was a mere invention of the nuns, who were severely reprimanded by the police. Our brethren no longer left Moreschi alone, and he was also regularly visited by Signor Musso. Yesterday at half-past four o'clock that dear brother fell asleep in the Lord, and I was able to be with him up to the last moment. He had for many years made a gospel profession, and had given a faithful witness to the truth. For some years he had acted as our church officer, and he was the means of leading many to Christ. Our faithful brethren leave us little by little. Two already in this

ecclesiastical year have entered into rest. We trust the Lord will send us others in their place."

The other news I wish to give you is not strictly a 'Voice from Italy.' It is of a burial at Bellingona, Canton Tessin, that I wish to tell you, as that Canton is geographically Italian, although nothing is said of it in the demonstrations for '*Italia Irredenta*,' and as the Waldensian and Italian pastor, M. Pascal of Como, officiated at it. Here is the account he gives of it :—

"On Sunday, 5th September, at a very late hour, I received a telegram requesting me to go to Bellingona on the following Tuesday morning, to officiate at the funeral of Signor Ernst, manager of the bank in that little town. The Lord was calling me to offer the consolations of the gospel to an afflicted family, and to proclaim divine truth to several hundred souls.

"Bellingona is a town of from two to three thousand inhabitants, overlooked by its three castles, two of which are in ruins, and, at first sight, of imposing appearance. It is about to be made the chief town of the Canton, succeeding in this noble office to Locarno. After visiting Mrs Ernst and exchanging a few words with her, which convinced me to my great joy that I was dealing with a soul which took pleasure in feeding on the *Divine Word*, I went to see one of the three castles—but I was forgetting that I am not here to give a description of my journey, but only to relate what has reference to God's work. At half-past two o'clock, I was in the house of the desolate family. They were all assembled—the mother, four children, the governess, and a brother of Mrs Ernst, who had come expressly from Berne to comfort and assist his poor sister.

"How sad to comfort those who are not afflicted ! (This has happened to me sometimes.) Or to discover that not even death has had the effect of opening the heart to the reception of divine things, or to the need of a well-grounded hope in view of an approaching eternity ! But that was not the case here, and, deeply moved, they all sought comfort from God, who alone can give it. About four o'clock, in presence of about fifty people, a few of whom were women, and in the hearing of the Ernst family close to the hearse of the deceased, for whom the aristocracy of Bellingona had come to give this mark of affectionate esteem, I spoke on Numbers xxiii. 10 : 'Let me die the death of the righteous.' Among my hearers was a priest who I knew had been a friend

of the late Mr Ernst. I approached him, pressed his hand, and said that I was happy to see him present at an evangelical service ; that if in many things we were divided, we were, however, united in the hope and assurance of a future life. He declared himself satisfied with what he had heard, and was not afraid of accompanying me and talking with me, just as if I were not an arch-heretic. These cases are rare in Italy, whereas in the Canton Tessin, from the contact with Protestants being greater, the prejudices existing among us against the Protestants have ceased.

"Indeed, at Bellingona, from what I was told, the Protestants are more thought of than the Catholics, even by the Catholics themselves. It is a good sign and a good certificate for the Protestants settled there.

"The short service in the inner court of the house being ended, the funeral procession made the tour of the town, the hearse being followed by a band of music, brought expressly from Lugano for the purpose (although such pomp was not in accordance with Mrs Ernst's wish), and then proceeded to the cemetery. Several hundreds of the most respectable citizens and a crowd of people joined the funeral procession with perfect order and respectful demeanour, and listened to the preached Word. I spoke with energy, my God sustaining me, and encouraged by the thought that the truth would not be heard in vain. Among my hearers there was a second priest in plain clothes, in addition to the one already spoken of, the famous Ghiringhelli (famous in the Canton Tessin). The hotel-keeper of my hotel, although much occupied that day, was anxious to hear as much as he could of what the *Protestant priest* had to say. On my return he came up to me, and with emotion said :—'There can be no better religion than the one you have preached ;' and he assured me that many who listened had tears in their eyes. Perhaps it was a compliment, but from his manner of saying it, I think he was in earnest. I took the opportunity of impressing upon him the trueness, holiness, and sweetness of the religion of Jesus Christ. Next morning early, though only half-dressed, he looked out of the window to bid me good-bye. God grant that His Word may be listened to with more than attention, respect, and tearful eyes ; that His Word may be accepted so as to convert, console, and save the soul."

Accept, honoured sir, the sincere salutations of, yours truly in Jesus Christ, (Signed) A. B. Tron.

(Written in English.)

Milan, *the 12th October* 1880.

Dear Sir and Brother,—I send you for the *Voice of Italy*, some facts taken from the report of Evangelization, and from the speeches of some friends in our missionary meetings.

In Coazze our young evangelist has five religious meetings every Sunday, two evening schools attended by forty young men of the country, who are learning to read, to write, and to sing. Thirteen new members have been added to the church, among whom, some young women, who have been exposed to bitter words and threatenings from their parents. They answered generally, "We will gladly obey you in everything concerning this world, but about spiritual matters we are decided to obey God only."

In Ivrea, where the gospel has gained some victories during the last year, the Bishop has written a violent pastoral letter against our friends, to which the Rev. M. Revel has answered, "suaviter in modo, sed fortiter in re;" and has distributed more than 800 copies of his printed letter. A young married man having been converted to the gospel, has had to endure a fierce persecution from the priest and from his own father. As he would not return to Popery, the father shut the door of the house in his face, so that our friend was obliged to retire with his wife and children to another village, where he was received a member of the Church on Whitsunday.

In Favale Mr Cereghino, teacher-evangelist, does an important work, in paying every year some visits to the villages of that Valley, where he is always well received. Some members of the Church help the work during the winter time by going as street-players and singers, selling portions of our hymn-book. A collection of six of our best hymns has been sold, the last winter, by thousands; and a traveller could hear the young folk singing those hymns in the houses, in the stables, in the schools, and even in some churches. One of them is, "*Safe in the arms of Jesus.*"

In Brescia, a young brother of good family becomes ill; his mother and sisters take care of him till the moment when the priest interferes, and our friend is obliged to choose between the abjuration of his convictions or leaving the house. The young man without hesitation decides to go away, and is received at the public hospital, where he is to be found now, happy for having been enabled by the Lord to keep faithful to the gospel.

In Rio Marina, our daily schools draw the attention of persons strange to the gospel. A celebrated engineer, in his *Monograph* of the Island of Elba, says, "Amongst these private schools, I will mention the Waldensian school of Rio Marina, to which is added an infant school, with 125 children, the best organized and directed school on the island. I would wish that all our schools should be modelled on that one; then they would give good results."

In Poggio Mirteto, near Rome, pastor Ribetti is well received by all the people; and one Sunday, after his meetings, was invited to address on the public place, all the people and the authorities, about the heroes fallen in the war for the independence of Italy, and had a splendid opportunity of showing them how the gospel is the power of God unto salvation of families and nations. Another day Ribetti was going to bury a child of a member of our congregation. The musical band of the village, although not invited, joined the procession and began to play, so that hundreds were induced to follow them to the burying-ground, where the pastor preached to them the gospel. In the evening, Mr Ribetti happened to pass before a coffee-house where he heard a discussion between two gentlemen; the one defending the speech made on the burying-ground about immortality, against the other who was an unbeliever.

In Benevento, a gentleman who receives in his house the friends of the gospel, for their religious meetings, became very ill. His servants fetched the priest without the order of the master. The priest said:—"I come to invite you to confess." "I thank you for your visit, but I confess to God." "Don't you know that I am His minister?" "I read the Bible and I know my duties." The priest went away and took the Bible with him. Our friend bought another Bible. As he was an employé of the *prefet*, the priest prevailed on the *prefet* to come and induce our friend to confess; but he remained faithful.

In VOLTURARA when pastor Bosio arrived there, many friends who were waiting for him at the station, accompanied him to the Restaurant, and there were studying the gospel with the minister, when a woman came in, took out with violence the New Testament from the hand of her husband, and passing into another room full of Catholics said, "Look here, gentlemen, this is the cursed book of the Protestants." A gentleman got up and said, "Let me see that book." When he saw that it was the New Testament, he said loudly, "This is the best book to be found. Would to God that all men could and would read it!" He made acquaintance with Mr Bosio, perused the Bible before him, and said the Bishop had taken away from him the Bible he was reading with delight, and invited the minister to go to his house to Castel-franco, where he would be ready to offer a room for the public religious meetings.

In VITTORIA, an old man, ninety years old, came to the evangelist one Sunday morning, and with tears in his eyes asked to be received as a member of the church, as he was thoroughly persuaded that the truth and the love of God are exposed there to the full.

In CALTANISETTA, the gospel met at first with much opposition. A member of our Church who had fever, was abused by his wife, who, excited by the priest, threw him out his bed, and threatened him if he would not forsake his new ideas to shut the door of the house in his face. He was not yet recovered when she took him to the Bishop, who tried to persuade him that the Romish Church was the true one. Our friend answered him, "Why then has your Church taken the second commandment from the Decalogue?" Such was the surprise of the Bishop that he was obliged to tell him, "You may go for to-day, I will answer you to-morrow." From that moment our friend was left quiet. Some of our bitter enemies have been led to the gospel by the patience and the wisdom of their Christian relatives. A young man, invited by the priest, appeared before him and others, and with his Bible was able to answer to all the sophisms of those doctors. A professor of music, who after a long illness had lost his sight, and all his money, told Mr Tron, that he had never during his prosperity felt such happiness as he feels now by faith in Jesus Christ. The persecution has ceased and the work is progressing.

In TRAPANI, a woman, wife of a member of our Church, has been converted to the gospel by a sermon of the priest, who exhorted his people to pray without ceasing, and to ask pardon immediately after we have had the misfortune of falling into a sin. Then, she said, "my husband is right, he says just the same thing;" and from that moment she began to pray with him, and to study the gospel, asking from our evangelist the explanation of all her difficulties.

I could say more about what God has done in Italy this last year through the instrumentality of our agents. But enough for to-day. Would you be so kind as to tell to our American friends especially, that we would be thankful for any help they would send as soon as possible to the Presbyterian Board of the Foreign Mission in New York on behalf of our work, and accept the Christian salutations of your devoted in the Lord, G. DAVID TURINO.

BELLAGIO, LAKE OF COMO, *October* 1.

SIR,—You were so good as to grant space in the *Voice from Italy* of February and November of last year for two appeals in favour of the little church at San Fedele, the first from its devoted young pastor, Pietro Andreetti, and again when it became my sorrowful task to record his death, and to ask for funds to complete the building of the little church which he had been so anxious to erect in his native village, looking forward, as he did, to this, the first evangelical church in the whole district of Como, becoming a nucleus of spiritual light in the surrounding darkness. Through the liberality of friends I was enabled to forward £100 at the beginning of the year to the Waldensian Commission of Evangelisation for this special work, and I think it may be interesting to those who kindly contributed, and perhaps enlist fresh sympathy, if you will permit me briefly to state that, having come here for the purpose of visiting San Fedele, we have just been there under the guidance of Signor Turino, who was as anxious as I was to endeavour to overcome legal difficulties, owing to which the work has been interrupted since dear Andreetti's death. The deed of gift of the plot of ground on which the

chapel was built, and of which seven people (one a Roman Catholic) were co-heirs, having been lost at Andreetti's sudden death, it was necessary that all should be in order before the building could be proceeded with. This has caused the delay, but the matter has been arranged through the instrumentality of a worthy "avocate," one of the earliest adherents to the Gospel in San Fedele; and I am thankful to say the work was to be resumed on the 29th of September. Landing at Argegno, an easy ascent of two hours through the exquisitely picturesque Val d' Intelvi brought us to the village of San Fedele; but long before reaching it we could perceive the little chapel, a beacon to be seen from afar, as Andreetti had described it. Signor Turino took us, in the first instance, to the Casa Andreetti, the principal house in an unusually airy and cleanly village. Our meeting was very affecting; the grief of the poor parents is as fresh as the first day—they could not speak. So Signor Turino proposed an adjournment to the little chapel, where all the members of the congregation who were at home, the schoolmaster and the children, had assembled. The chapel is admirably planned and built so far, a perfect little Gothic oratory, with arched doorway surmounted by a stone cross, three pointed windows at either side, and a recessed chancel. The walls are of stone, not yet plastered, nor are the tiles laid; but the windows are ready to receive the glass, and a few months' work would complete everything. I asked Signor Turino to pray, which he did most fervently. It seemed like a little consecration. All were deeply moved, standing reverently around. I never saw a more interesting congregation, their sad earnest faces, with no triumph but steadfastness written upon them; truly their faith is traversing a fiery ordeal, the loss of their beloved head, the hope of their little chapel, opposition on every side, isolated from all Christian sympathy; it is a sore struggle. It is far harder to be steadfast, pointed at in a village, than lost in the crowd of a city, and yet, thank God, none have fallen away, but surely they still need many prayers. We had a nice little service, Signor Turino reading a chapter of St John and following it by a most stirring address calculated to build them up in the faith, and in the course of which he asked some questions, to which he received a hearty response. I shall never forget it; it was most touching, they all seemed so depressed; no

Italian vivacity, not a bit of colour about one of the women. The school-master told me they had begged him to have no singing at their services, they had no heart for it; this I thought very characteristic of their state. When we were going from the chapel to the school-house (where the average winter attendance is seventy), Andreetti's father took me back alone to the house to show me his treasures, evidently too sacred for every eye; all his dear son's plans, designs, and calculations for the chapel, worked out as perfectly as any architect could have done. There were drawings of every door, every window, with the ornamentation which he one day hoped to see there, the "Lux lucet in tenebris" worked in with the palm and the Cross; over the double door he meant to put—"*Thy word is truth;*" "*The truth shall make us free.*" There were wooden models of the seats, the communion rails, the pulpit,—evidently his idea was that of a little English church. I felt as I looked at these touching mementos of the one ambition of the earnest young champion, called so early from the service of the temple below to rest from his labours in that not made with hands, eternal in the heavens, that his friends must not allow this little memorial of him to remain unfinished, and I asked God to put it into the hearts of his children to contribute what is still needed. One hundred pounds would suffice for the chapel to be opened free of debt, and any contributions sent to Donald Matheson, Esq., Waldensian Mission, 118 Pall Mall, London; or to me, at 39 Lower Leeson Street, Dublin, I will thankfully forward to Italy.—Believe me, faithfully yours, M. T. MAGEE.

EXTRACTS *from* LETTER *from* LA TOUR *in the* VAUDOIS VALLEYS, *addressed by a Lady to a Member of the Waldensian Association at Clifton.*

June 1880.

FEELING it was owing to your good counsel that we turned our steps towards these regions, with their inexhaustible attractions, I cannot feel at ease till I have given you some account of our doings here. We have made acquaintance with the chief of the

dear pastors, the "Moderator," Monsr. Charbonnier, and his dear good brother, who is the grandest looking Vaudois I have seen, about sixty-eight years of age, with a tall figure and fine countenance. He has been an evangelist till age obliged him to retire from active labour. His wife, who is the type of a primitive Christian house-wife, is much beloved, and looks the very embodiment of goodness and contentment. She was feeding thousands of silkworms in a heated room, where she had her own, and also those of a poor, necessitous neighbour, who could not afford to burn charcoal to keep them warm. We had a nice talk with this good man and his wife in their picturesque, vine-clad verandah, and also a visit from the Moderator, who speaks some English, though not with great ease. From him we learned that the salary of these Waldensian pastors is but £56 a year, when the deductions are made from the nominal £60. This gives one a notion of their need of supplementary aids, which, I believe, you are annually procuring. We have been two or three times to see Monsr. Tron and his wife; they seem most valuable working members of this remarkable little community, and so kind to all who come for information. Madame Tron took us over the orphanage, and there all that we saw called for our admiration and praise. What perfect work is done there! What unsullied purity marks all they handle! It is truly a wonderful place! We also went over the hospital with Monsr. Tron. We had a long talk with Mrs Beckwith and her daughter, who was born a few months after her father's death. We have made three long and delightful excursions—the first to Villar and Bobbio, up the Luzerna Valley, and called on the Pastor at Bobbio, and his very sweet wife, with her two children. We were taken by him to see his church, which, alas, is so *old* that the roof is thought quite dangerous. Monsr. Guardiol is much wishing to get the means for its repair by a new roof; this with a *floor*, which it has *not*, would cost £80. The question is, How is the money to be obtained? We saw the dilapidated condition of Bobbio Church, which is one of the Sixteenth Century, and has borne the wear and tear of nearly three hundred years. Monsr. Guardiol went with us to the spot, where once a solemn and united covenant was entered into by the persecuted Vaudois. It was a lonely sort of dell, shut in by rocks and chestnuts, and looked like the natural nave of a Christian temple. Another day

we went to the Valley of Angrogna, and made the acquaintance of the pastor of the largest of these Vaudois parishes, Monsr. Bonnet. He accompanied us to a still further village, Pra-del-Tor, where, as the readers of the *Voice* know, there is a church actually built upon the jutting rocks, which is seen from many points along this beautiful and wild valley. There we stayed and heard from Monsr. Bonnet about the events which were immortalized by their surviving memorials, both in the rock-bed of the torrent below, and in the heights above us, where the hiding places of the hunted Waldensians are still to be found by those who can scramble amongst their perilous winding paths. Monsr. Bonnet is esteemed by all. He is a delightful companion, and of genuine simplicity of character. He has twice kindly come to see us, and we greatly enjoyed his society. Monsr. Bonnet is much troubled by the Roman Catholics in his parish. He has been obliged to build a wall round one church, to buy a piece of ground close to another of his three churches, and to secure himself from a wine shop which was intended to be planted close to the other. I wish many people would but come themselves and see what they could do, by permitting their eyes to see and their ears to hear those things which ought to stir the sympathies of all true branches of the church of God. There is very much need of effective Christian supplementary work here, from the numerical inadequacy of the instrumentality to the evident demand. We have visited a part of Monsr. Bonnet's immense charge, which extends twenty-five miles in length up to the snowy heights of his valley, which are so inaccessible in winter, he tells us, that whenever he goes up there, he has to pass the night in their huts, lying down on the hay. Fancy what a "prophet's chamber!" We went on Sunday to Angrogna church, close to his simple parsonage. It took us an hour and a half to mount up the long ascent from here, and we reached it just as a funeral was going on. The whole congregation seemed present, either in the cemetery, or in the churchyard, all so quiet. Monsr. Bonnet was delivering a funeral address of about half an hour, just before the eleven o'clock service, having at nine o'clock held the first service in his second church, which lies between the mother church and Pra-del-Tor, his third, where, however, an excellent evangelist often holds the services. It is impossible for Monsr. Bonnet to do *all*, and at two or three o'clock every Sunday he holds his

Sunday-School besides. The work is heavy for one man, involving much fatigue of body and mind ; and it is clear to us that such a charge needs to be lightened. A friend has suggested that one additional pastor ought to be appointed as a supplier of these needs to each pastor *in turn*. We hear that none of them can have a month's rest annually, but all their lives are devoted to their noble work, without a break or breathing time ! If one extra pastor, duly fitted, were to take the sixteen Vaudois churches in turn all the year round, all might have a three or four weeks' repose ; but Monsr. Bonnet would not readily give up his work into any hands to preach and teach his beloved and widespread flock. He has for four years taken in a few visitors, solely to enable him to go in turn with his wife to visit a former much-loved charge (Elba). We saw much of another devoted old pastor, Monsr. Gay, at Villar, in this valley. The valley of Rora is one of the wildest and most romantic of them all. We went up there last week and enjoyed a visit to the devoted Pastor Hugo and his gentle wife. He took us to his church, which holds some 400, and we saw his schools at work also. He then took us to see the ancient church, in ruins since the terrible massacres—a mere shell. Oh ! these awful times. Not one living soul was left at Rora. But out from the ashes there has arisen life that cannot be quenched. Glory to God ! I feel it is a shame that such a pastor as M. Bonnet and his family should have less than £100 a year. If ever a minister needed a quadruped of some kind to carry him over his twenty-five miles of parish, Monsr. Bonnet does ; but he says it is impossible to keep one. The orphanage is a most perfect institution. We spent another hour with the directress or sister, and she told us many delightful facts relative to the young girls there. We found that when she has any fitting books, she herself reads aloud to the workers, but they are much in need of *fresh* books, having read all she can get hold of fit for them. She, of course, rejects all novels or fictions of a sensational character, and has read Hesba Stretton's works (five or six) in French. I am most anxious to induce any who can give their time to it, to translate our best popular Christian authors as quickly as may be done, for the need is greatly felt by this admirable woman, who, for eighteen years, has done the true Christian mother's part to fifty children. Do try and persuade

some qualified lady to undertake this labour of love. Do you know of any nice French books for young women and girls? If you can obtain any orders for the beautiful mittens they net like lace (very strong, too), at four and five francs the pair, they would be very glad, as they are anxious for orders. I propose also giving them woollen stockings to knit for us, with strong, fine twisted wool from Germany, as there is none here. More orders are much desired now. Their linen work is fit for exhibition, &c.—Adieu, from yours, &c., M. H.

VAUDOIS PASTORS' FUND.

TWENTY-THIRD ANNUAL REPORT.

For more than two hundred years, dating in fact from the reign of James I., an alliance has existed between the Churches of England and the Vaudois Valleys; an alliance bringing with it the interchange of good offices, of mutual prayer and intercession, of giving and receiving: and one of the happy events springing out of this alliance is this Vaudois Pastors' Fund, for the better maintenance of the pastors (since extended to widows) of the Church in the Valleys.

Begun in the year 1856, under the advice of General Beckwith, this fund has been a means of succouring, in a modest but effectual way, a good many of the pastors of parishes in those interesting valleys, and also the widows of some of the pastors in much need of help. The increased, and still increasing, price of provisions bears very hardly upon small fixed incomes, such as those of the pastors and widows—nearly all the necessaries of life are doubled, or more than doubled in price, from what they were before railways were introduced.

The treasurer's appeal of last year was so generously responded to, that, during the year, subsidies amounting altogether to £128 were sent out to pastors and widows, as shown by the annexed accounts,—a little money being thus made to go a great way: such a sum as £128 may, to English notions, appear very significant, but it has carried real help into seventeen different families.

Subscribers to the fund will be pleased to see that every shilling they contribute goes intact to the hands of the pastors and widows for whom it is intended, free from any deduction whatever for expenses ; the treasurer himself bearing cheerfully whatever expenses are needed for printing and postage : and it should be said also that, by the kindness of M. Joseph Malan, the Vaudois banker in Turin, the remittances from England are cashed at the highest rate of exchange in favour of the pastors and widows, so that every sovereign sent out has realized lately as much as 28 francs 75 centimes to the recipients.

Kind and zealous friends of the Vaudois in Scotland have formed a strong committee for continuing the effort, begun by them more than a year ago, for raising a permanent endowment, by which the stipends of pastors may be increased to the desired sum of £100 per annum, instead of £60 as at present.

The London Vaudois Committee, organised in 1825 by the late Rev. Dr Gilly, for the relief of the Vaudois or Waldenses in Piedmont, has also taken an important step in the same direction, with the view of raising a portion of the requisite capital in England. It has elected the Rev. J. N. Worsfold of Haddlesey rectory, near Selby, Yorkshire, as one of its members, and also as one of its secretaries ; and in addition to Mr Worsfold, several English Churchmen, both clerical and lay, have been elected members of the committee, with the view of making an earnest appeal to the Christian public in England.

Mr Lake, as the treasurer of the existing Vaudois Pastors' Fund, cordially wishes God-speed to the efforts of those important committees, both in Scotland and in England, which he hopes will result in the formation of funds of very considerable amount. These larger schemes, however, are not yet in action, but only in process of formation ; and, therefore, our existing Vaudois Pastors' Fund is still an absolute necessity for the relief of those pastors and widows who depend on it for a portion of their maintenance.

Donations and subscriptions will be thankfully received by the treasurer, Mr Lake (whose address is no longer at Kennington, in Kent, but 43 Pevensey Road, St Leonard's-on-Sea), or by the bankers of the "Vaudois Pastors' Fund," Messrs Hoare, 37 Fleet Street, London, E.C.

VAUDOIS CHRONICLE.

TRANSLATED FROM THE "TEMOIN," 20TH AUGUST 1880.

THE Pastoral body, convened by the *Table*, met at La Tour on Wednesday last at 10 A.M., and were engaged, in the first place, in selecting the subjects of examination for the candidates (for the ministry),—Messrs Jacques Marandu, Henri Malan, Pierre Meynièr, David Peyrot, Henri Ribet, and Pierre Bounons.

The subjects selected were :—1st. Of the Supernatural in the Holy Scriptures ; 2d. Of the Atonement ; 3rd. Of the Person and Work of the Holy Spirit.

It was arranged that the candidates should be examined on the afternoon of the same day. The examinations were not terminated, however, until Thursday afternoon. The results were most satisfactory.

After satisfying themselves as to the religious convictions of the candidate Henri Ribet, the Pastors unanimously recognised, as fully available in his case, the diploma of consecration *(le diplome de consecration)*, given to our young brother by the Theological Faculty of the Evangelical Church of Neuchâtel.

SYSTEMATIC GIVING TO THE LORD.

EXTRACTED FROM "LE TEMOIN," 24TH SEPTEMBER.

A FRIEND of the *Eglise Vaudoise* has laid before the Synod, through the Committee of Evangelization, a generous offer in connection with competitive essays on the following subject and conditions :—

Subject—*The duty of every Christian to contribute systematically to the Schemes of the Church.*

Conditions—There are to be two prizes—one of 400 lire (£16), the other 150 lire (£6).

The 30th June 1881 is the latest date of lodging manuscripts.

The jury of examiners is to consist of Mons. Lantaret, Mons. J. P. Meille, Professor Tron, and Professor Charbonnier.

EDUCATIONAL INSTITUTE FOR YOUNG LADIES IN ROME.

Extracts from Fifth Annual Report.

At the beginning of this session thirty-two pupils were enrolled, but four having left for various reasons, the session closed with twenty-eight, of whom four were boarders. Fifteen were new pupils, and but for the unusually large proportion of those who left the school at the end of the previous session, the roll would have been considerably larger than it has ever been.

The session just closed has been marked by earnest application and decided progress on the part of all the girls. And it must be regarded as a proof of the teachers' success in infusing into their pupils a love for study, that the day-scholars, excepting only the youngest, showed no signs of rejoicing when the session drew to a close, and requested their teachers to give them plenty of work for the holidays.

A word of commendation is due to the non-Italian boarders, which will not be out of place here. Though utterly ignorant of Italian when they arrived in Rome, they had so far mastered it at the close of the session as to be able to write to dictation without mistakes in spelling, understand the best poetical authors, and speak with a considerable amount of ease and correctness, Italian, being the usual language of conversation *en famille*. Great progress was also made by them in painting in water colours, in oil, and on porcelain.

It is very desirable that boarders should, if possible, spend *two* years at the school, so as to make themselves thoroughly familiar with the languages and arts so necessary now-a-days to complete a young lady's education ; but the fact that even in one session results like those of this year may be obtained, should be an encouragement to many to avail themselves of the great advantages which this institution offers.

The social *atmosphere* of the school has been extremely satisfactory throughout the session, for in addition to the happiness arising out of a diligent and conscientious discharge of class duties, harmony and affection reigned among the girls, and the teachers were cheered by many pleasing manifestations of the esteem in which they are held by their pupils.

One very gratifying proof of the good influence of the healthy, moral, and religious tone of the school may be noted here.

A Jewish girl of 15, one of the day scholars, whose character was sadly in need of training, and caused her parents much anxiety, was boarded at the school for a few weeks during her parents' absence from Rome. Of her own accord she attended morning and evening worship, and even joined in singing our Christian hymns. There have been several Jewish girls in the classes this session, and they, as well as the Roman Catholics, have all become possessors, with their parents' consent, of copies of the Scriptures.

In the junior division the Life of Christ was the subject of religious instruction, and the directress was greatly delighted with the interest with which the little ones followed her, and the really remarkable way in which they retained in their memories the words of our Lord. May the good seed thus sown in the receptive soil of these young hearts be abundantly watered, and bear fruit unto everlasting life.

Reference was made in last year's report to the vigorous efforts that were being put forth by Leo XIII. and his clergy to counteract the influence of our Protestant schools in Rome. One result of these efforts is that no fewer than twenty-nine new schools under clerical control have been opened this year; and his Holiness, finding perhaps that the liberality of the faithful was not equal to the zeal which he had determined to display, has appropriated for their support some of the revenues of the principal Basilicas! Humanly speaking, we have fearful odds against us, but if God be for us, who can be against us? The great end for which this institution was founded is to bring the Gospel to bear on the youth of Italy, and make them feel what the Christian religion is; and so long as that end is distinctly kept in view, and pursued with prayerful dependence on the divine blessing, we need not fear what pope or prelate can do against us. The sole *raison d' être* of this institution is that, along with a high class secular education, Italian girls may get a knowledge of God's Word, and may be led to give themselves to Christ.

We are bound to use the present precious season of opportunity to tell the Italians that God's Word is the only infallible rule of life, and the only unerring guide to heaven, and that that Word is now within the reach of all. This the Protestants are doing

in many ways, from pulpits and platforms, through the press, by colporteurs and other agencies. But it can scarcely be said that by any of these means or agencies the upper classes of society have been reached; and it is to reach them that such institutions as ours are necessary. So far as we have gone, success in this respect has attended us, and though it be still the day of small things, there is every reason to believe that, with God's blessing, the Educational Institution for Young Ladies in Rome will become a most important agency in the evangelization of Rome.

DONALD MILLER.

SCOTCH CHURCH, VIA PESCHIERA, GENOA,
15*th July* 1880.

Lady Superintendent—MISS DALGAS.

REFEREES.

J. GRIGOR, Esq., M.D., F.R.C.S., of Edinburgh, 3 Piazza di Spagna, Rome.
THOMAS BRUCE, Esq., Agent of the B. and F. Bible Society, 62 Via della Scrofa, Rome.
Rev. R. W. Stewart, D.D., Via degli Elisi, Leghorn.
Rev. GEORGE WISELY, M.A., Valletta, Malta.
DONALD CURRIE, Esq., M.P., 13 Hyde Park Place, London.
THOMAS MATHESON, Esq., 35 Dale Street, Liverpool.
D. MACLAGAN, Esq., F.R.S.E., 9 Royal Circus, Edinburgh.
Rev. HUGH MACMILLAN, D.D., Greenock.
Rev. JOHN KER, D.D., The Hermitage, Murrayfield, Edinburgh.
Rev. JAMES MACGREGOR, D.D., Eildon Lodge, Grange, Edinburgh.
Rev. PRINCIPAL RAINY, D.D., New College, Edinburgh.
Rev. ANDREW HENDERSON, Castle Head, Paisley.

In this institution, which serves as a day-school for Roman girls of the middle and higher classes of society, arrangements have been made by the promoters for receiving not more than twelve young ladies as boarders, who will have all the attention and kindness that parents could wish—all the material and spiritual advantages of a model Christian home.*

* Recent statistics have shown Rome to be one of the healthiest cities of Europe, and there is no ground for any existing belief to the contrary—fever cases, for the most part, being the result of the indiscretion of sight-seers.

A sound and liberal education is given in the various branches now recognised as necessary to develop the intelligence, refinement, and influence which a lady's position in society demands. The ordinary branches are taught, partly in Italian and partly in French, by resident mistresses, holding the highest Government diploma, and able professors are engaged for special courses of study. The rules of the institution provide for practising conversation in Italian, French, and English.

The Session commences 1st October, and ends 30th June.

TERMS—

Board and Education (payable half-Sessionally in advance), £60 per Session.
Washing, Servants' Fees, &c. . . . . 5 ,,
Books, Writing Materials, &c., are charged extra.

Extra Fees for the optional studies of German, Painting, Music, and Singing will be charged according to the number of lessons per week.

Special arrangements may be made for young ladies to study one or more of the branches without becoming regular pupils; or to attend classes during the winter months only. Parents may also arrange for their daughters, who are boarders, remaining under the lady superintendent's care during the summer vacation.

Further particulars may be obtained on application to Miss Dalgas, 46 Via de' Pontefici, Rome; or to the Rev. Donald Miller, Scotch Church, 4 Via Peschiera, Genoa.

NAPLES EVANGELICAL AID COMMITTEE.

EXTRACTS FROM NINETEENTH ANNUAL REPORT.

The Cappella Vecchia School.

In reviewing the work of another year we have the satisfaction of announcing that the number on the roll of the Cappella Vecchia School is exactly the same as it was last year. We should not have been greatly surprised if it had shown a considerable decrease. An unusually large number of our pupils had finished their course with us last July, and were ready to pass on to the

higher government schools, or seek suitable employment. franc a head has been added since September last to the fees in each class, so that they range now from two francs in the infant school to six francs in the fourth elementary class. Though we have not been able to insist on all the older pupils paying the full amount, as they began with us under different conditions, we have put a considerable amount of pressure on the parents of many of them, who have seemed to us perfectly able to meet the increase. In not a few cases we have succeeded in our object, while there have been one or two instances in which we have lost a pupil in consequence. We do not regret the latter result, as we still hold to the principle that those who can pay ought to do so, while we have made arrangements whereby the poorest to a limited extent may be educated through the generosity of churches and brethren in America. Of the 95 in attendance the number paying the full amount of fee is 50, those paying a portion are 13, those in arrears are 10 ; making 73 in all, and leaving 22 who pay nothing. Of these last, however, there are 15 whose fees have been provided otherwise, so that there remain only 7 non-paying pupils. In due time this increase in the fees will no doubt cover the expenditure to a greater extent, though we cannot hope for a long time to come to make even one of our schools self-supporting. We feel, however, that we must aim at that more and more, and so add to our income as much as possible. In order to cover the salaries of our six teachers the number in attendance would need to be double what it now is, and all would have to pay the full fee. One of the greatest obstacles in the way of realising this object at an early date lies in the number of free public schools on every side of ours. In pressing the fee test we have to be very cautious lest we should drive away from our schools those whom we are seeking to bring under the influence of evangelical teaching. The prejudice against Bible teaching is too often strong enough, apart from any other barrier, such as that of monthly payments. Our supporters may rely upon it that we shall not lean upon them longer than we can help, and as soon as possible we shall set their contributions free for other objects, of which the number ever grows in these days of Christian activity and missionary enterprise in all lands.

Our object, as heretofore, is twofold, to benefit the children, and at the same time to carry the Gospel to their homes and the

hearts of their parents. It will doubtless interest our many supporters to know what classes are reached by our work. Among our pupils we find 8 whose fathers are hotel keepers, 16 artists, 10 traders, 4 engineers, 7 clerks, 9 artisans, 9 labourers, 12 cooks, 12 porters, and 9 servants. We mention these first as being the more numerously represented. We have also children of the Rabbi, of a pastor, a missionary, a small proprietor, a secretary in government offices, and a teacher of foreign languages. We have found this summary instructive in different ways. It shews that we have, to a considerable extent, reached a class that can pay fees, and who, if they become interested in evangelical truth, will not become at once dependant upon us, or be afraid openly to profess a change in their religious principles lest they should be reduced to absolute poverty. Another fact it has pressed upon our attention is, that the classes that frequent our school in largest numbers are those that are most in contact with resident Protestants, or strangers from Protestant countries. The reasonable inference which we draw from that is, that their contact with our co-religionists tends on the whole to inspire them with confidence. They begin to see at least that we are not the infidels that we are represented to be. What they too often look for in vain among their own countrymen they find amongst us, namely, fair, frank dealing between man and man. In fact they trust us, and value the moral influence which our schools are fitted to exert on the characters of their children.

It is a noteworthy fact that of these 107 children only 10 are of Protestant parentage, and not even all of the 10 Protestant on both sides. All the rest are professedly connected with the Roman Catholic church, and yet they are instructed day by day, with the full knowledge of their parents, in Bible truth. All of them are constantly handling the Sacred Scriptures, carry a copy of them daily to and from their houses, and commit many passages to memory. The teachers are getting into closer relation with their parents. Kindly and personal enquiries after the pupils, when they are absent or sick, give ready access to the parents' hearts. To facilitate and encourage this work Thursday has been made, as in the public schools, an entire, instead of a half holiday, and the teachers are expected to consecrate a part of it to the work of visitation. A Bible woman, who has been

appointed only a few weeks ago, chiefly through the generosity two ladies for many years winter residents in Naples, will follow up the labours of the teachers.

We shall now be in a better position than ever for holding services for the benefit of the parents. The head master has been accustomed to evangelistic work elsewhere, and will be able to give effective help. The large school-room has anew undergone extensive improvements, which were largely rendered necessary owing to defective ventilation. An admirable school-room for the infant class has thus been secured, which, we trust, will largely develope in these new circumstances. A spacious hall, capable of containing 350 persons, and peculiarly well fitted for evangelistic work, has been obtained without burdening the school fund, the Director having become personally responsible for finding the amount, while Messrs Pattison and Robertson, members of the Scotch Church Committee, deserve the highest credit for carrying out the improvements. No outlay has been incurred either for plans or superintendence, the whole work having been carried on under Mr Robertson's skilful and watchful supervision ; while the plans, the materials, and the men were supplied by Mr Pattison. We think it due to put their services on record here, the more especially as these gentlemen were moved to render them partly, if not mainly, with the view of benefiting the children attending this school.

JAMES GORDON GRAY, *Director.*

SCHOOLS OF MAGNOCAVALLO AND BANCHI NUOVI, NAPLES.

IT is with a feeling of deep gratitude to the Lord that we come before our friends at the close of another year. God has provided for all our wants, and we have been able, thanks to the instruments which He has employed, to continue to distribute, day by day, the bread of instruction, and, better still, the Bread of Life to hundreds of immortal souls. The Lord be praised for it !

Although we have again this year increased the fees and the tax of admission, still, apart from those boys and girls who had

to leave us as they had finished our classes, and apart from a child whom God took to Himself, we have the gratification of telling you that at the re-opening all our pupils of last year were present, and since the re-opening, that is to say from last September, many new ones have come to us.

The day that the names of our pupils are inscribed on the school register they also figure on that of the Sunday Schools.

Allow me now to cite to you some facts, in our opinion, very encouraging. This year two of our girls underwent with success their entrance examination, and were admitted to the Government Normal School, from which they will go out furnished with good and useful diplomas. Last year at La Tour, in the Waldensian Valleys, we saw one of our pupils who underwent last June her examinations with complete success in the superior school, and who is preparing herself for being a school mistress in the field of evangelization. A former monitor of one of our Sunday Schools is studying theology at Florence in the College of the Waldensian Church. Two pupils belonging to Roman Catholic families are being educated at the College of La Tour, and one of them is making his preparatory studies with a view to the ministry.

We have reason to believe that in our next Report we shall have the pleasure of announcing to you that our schools of Maguocavallo and Banchi Nuovi are commodiously settled in new and beautiful rooms, the property of the Waldensian Church.

Although we are persuaded that you are not of the number of those who, after having thrown the acorn into the ground immediately wish to see the full grown oak, yet we beseech you to ask the Lord with us to furnish the means that we may under His guidance continue the work with which he has entrusted us, and have the joy of giving you next year better and more encouraging news of our schools, which in part are also yours.

G. Pons.

NAPLES HARBOUR MISSION.

Extracts from Second Annual Report.

The results of the second year of this Mission may be briefly told. From April 1879 to March 1880 there have been 169 services held on the Bethel or on board of ships in the harbour, 2308 visits have been made, and 6270 papers, periodicals, and tracts have been distributed. Though the work of the year may be thus briefly summed up, it embraces a large amount of prayerful effort, and shews very encouraging results. The missionary's journal, gives some insight into the character of the labours in which he is engaged, as well as the difficulties with which he has to contend. Those who have never been in a foreign port, and are therefore strangers to the various evil influences that are brought to bear upon our sailors, can have little idea of the patience, the energy, and the courage that are necessary on the part of one engaged in such work. Men of peculiar gifts are needed for it. We thought we knew something of such labours by contact with them for a number of years; but it was not until the autumn of last year, when we undertook to relieve the missionary for a Sabbath, that we seemed to realise the "hardness" of such a form of Christian warfare. On every occasion the missionary has to gather his audience, going from ship to ship. He must get into personal contact with the men in each vessel. He must rouse the careless, silence the objector, encourage the timid, in fact attract one and another to his services in spite of their own disinclination and the attractions from the shore. Even after he has done his utmost to carry the bulk of the crew with him, he must leave sometimes with but one or two out of 15 or 20 men. The two hours or so, prior to each service, are thus filled up before the missionary can have his audience, and find himself face to face with it in the Bethel. On shore it is quite different; the preacher has his audience already made for him, he has not at least to seek it every time he has to speak. In judging therefore of such work, we ought always to remember its special character, and be ready to extend our heartfelt sympathy to those engaged in it.

We are happy to be able to call attention to the spiritu

results that appear to have attended the labours of the past year. Again and again there have been signs that "the word has been with power." Inward peace has been experienced by not a few. A great outward change has taken place in the lives of others. Christian men, fighting a hard battle almost single-handed, have had their hands strengthened. The hallowing influence of sacred song, prayer and preaching has been felt on many a ship. Our seamen have been made to feel that here on this foreign shore there are those who love, pray and work for them.

As an indication of the catholic spirit in which the mission is carried on, we may mention that the Romanists constantly attend the Bethel service, and have in every case been favourably impressed by what they have seen and heard. All ships are open to the missionary's visits. Even where the captains are of the Roman faith, or of no faith, every facility is afforded in the way of conversing with the men at suitable times, or inviting them to the public services.

We have had distinct evidence that the mission is being valued more and more by those whose good it seeks. The officers and crews have given to a much larger extent than on the previous year for the support of the mission. At Venice, in the course of the spring of this year, while supplying our countrymen there with Gospel ordinances, I had a very gratifying testimony paid to our Harbour Mission in Naples, by receiving from the captain and crew of a steamer, on which I had just held service, the sum of 40 lire towards the support of the mission. It had not occurred to me to ask any help at Venice for this work in Naples. The captain, appreciating the good that was being done by such missions, offered me his contribution before the service began, and when it was closed was the means of conveying to me the subscriptions of his men. This incident gave me the opportunity of seeing how far-reaching is the influence that is being exerted by mission work in several of the Mediterranean ports, and especially at Genoa and Naples. As our steamers sail from port, they carry the tidings of good work done, and beget the desire for similar missions in other ports, where English vessels are found in considerable numbers.

The interest taken in the mission by zealous members of different Churches on shore seems to be fully maintained. Several ladies assist with exemplary regularity in leading the

service of sacred song. One lady in particular is unwearied in her industry in getting up scrapbooks, and more recently has added illuminated Scripture texts for the sick in the Hospital. Other friends never fail to send us, for the Reading Room, such illustrated papers as *The Graphic*, *The Illustrated London News*, while we have several daily papers handed to us by others.

At our Annual Meeting at Naples in April last, we had the pleasure of having Mr John Cowan of Beeslack, Edinburgh, in the chair, and were gratified in having his testimony to the importance of the work being done by our mission.

We continue as heretofore to receive generous aid from the American Seamen's Friend Society, from the British and Foreign Sailors' Society, and from the Continental Committee of the Free Church of Scotland. The national Bible Society of Scotland has ceased to give a grant towards the support of the missionary, and has instead of that enabled us to add a colporteur to the mission staff. As the colporteur began his work as the year closed, we are not in a position to give details as to his labours. There is a very wide field presented for colportage in connection with the mission, as he will not only have the ships in the harbour to look after, but all the small ports in the Gulf of Naples, from Pozzuoli on to Sorrento. A zealous and capable man will no doubt do valuable service in the way of spreading the gospel along these shores.

While the appointment of the colporteur has completed our mission staff, it has considerably reduced its income. To meet the £200 sterling of expenditure annually, we can only count on having about £70 in all from different Societies. For the rest we are dependent on the subscriptions from the seamen themselves, and from other friends of the mission. We look therefore for prompt and effective help in answer to the appeal which we now make, and trust that we shall be relieved thereby of all anxiety as to the maintenance of the mission.

We beg to remind those interested that a considerable sum is still due for the building and outfit of the Bethel—about 5000 lire in all. Very little has been received during the past year to cover this amount. Additional outlay has been necessary in the way of caulking the vessel and providing an awning. Will not some two or three friends of Harbour Missions put it in our power to declare, when another report has to be issued, that not

only has the said sum been entirely cleared off; but that we have been able to purchase a boat for gathering the men to the mission services?

Great encouragement is being given in these days to prosecute such work more vigorously than ever. We have had opportunity of late to see the vast change which is being wrought in our navy by the self-denying labours of many at home. Not many days ago we had a most pleasant and profitable evening in the school-room here, when 120 men from the different vessels of the Mediterranean squadron sat down to tea served by several of the ladies of Naples. Some half-dozen of the men spoke in a most effective manner, not the less so that it was simple and homely, giving evidence of the great change that had passed over them, and bearing testimony to the wondrous advance both morally and spiritually, that had been made in recent years by many in our ships of war. The meeting was a most gratifying one in many ways, and shewed specially how real and thorough is the spiritual experience which may be developed on board our ships. Ever since, we have found fresh courage in the prosecution of such work, and can more hopefully look for the fulfilment of the words of the ancient prophecy. "The fulness of the sea shall be converted to Thee, the forces of the Gentiles shall come unto Thee."

Contributions will be received and acknowledged by the Rev. J. Gordon Gray, 2 Cappella Vecchia, Naples, or D. Maclagan, Esq., 9 Royal Circus, Edinburgh.

SABBATH SCHOOLS IN ROME.

The first Sunday-school was opened in Rome in 1870, just after the capture of the city by the army of Victor Emmanuel. The circumstances are thus related by Rev. A. Meille:

The Italian cannon had, in a few hours, made an entrance for liberty into Rome through the breach of Porta Pia; and the Waldensian Church, according to its wonted energy, immediately sent down an evangelist to begin the good work there. He had himself the honour of being the second evangelist sent to Rome for that purpose. He was there preaching in a small room to an

audience, which increased every week, and one Sunday morning he saw in the little congregation, an intelligent lad, who had been for some time in his Sunday-school in Florence. This little fellow came up to him after the service, and explained that his parents had just returned to Rome, their home, from which the Papal government had banished them. The next Sunday, at ten o'clock in the morning—that was to say an hour before the usual service—he heard a ringing at his door, and on opening it he saw the same lad, with two other boys, one a younger brother, the other a cousin whom he had found in Rome. "My friends," he said to them, "you have come too early to the service. It is scarcely ten o'clock, and we don't begin till eleven." "But, sir," said his little Florence friend, "we have come to the Sunday-school." In Florence, Sunday-school was an hour before service. In Rome, the work had scarcely begun. He had no other hearers but fifty grown up people. The thought of opening a Sunday-school had not even occurred to his mind; but his little friend took it for granted that, wherever the Gospel was being preached, and a church being founded, there must of necessity be a Sunday-school, and he came to it. Would it have been right in him to send away these three little anxious enquirers, whom the Lord evidently had sent to give him a warning and a lesson? Of course not, and, although he was not prepared, as one ought always to be to teach in a Sunday-school class, he called them in and gave them some instruction on the Lord's prayer. In that way was founded the first Sunday-school in Rome. The following Sunday he had more than double that number of children; and now he was sure that many hundred children were receiving religious instruction in Protestant Sunday-schools in Rome.

THE ISLAND OF ELBA.

(Translated from "Le Temoin," the Journal of the Waldensian Church.)

To the Editor of Le Temoin.—Sir,—I know that the readers of your paper desire nothing more than to read often the tidings of our Mission Work. It is right then that I should not lose

the opportunity of speaking to you regarding our much-loved brethren of the island of Elba, since I have the pleasure of passing some days among them.

We have only to go back to the year 1857 to reach the time when there was not a single Protestant in Elba. At the presen time the Church of our Lord numbers in this island 200 souls, including the children. It was in Rio Marina that the ice was first broken, that the persecutions had been most trying, and it is in Rio Marina also that there is the most considerable nucleus of protestants.

The Evangelical Vaudois Church possesses there a beautiful little place of worship, a house for the evangelist, four spacious, well-ventilated school-rooms, and a pretty cemetery on the neighbouring hill.

It is cheering to find every Sabbath morning in the church, nearly 80 of an audience, very grateful and very attentive. Here the attendance of women is greater than of men, because the vessels in which the mariners are engaged are rarely in the harbour. But it is most important to gain the women to the side of the gospel, because with them we get the families for the Sunday and week-day schools, even when the husband and father is not one of our people.

Here is our order of worship last Sabbath. The opening prayer, singing, recitation of the decalogue, confession of sin, singing by spontaneous choice of the people, reading of Scripture, singing of adoration, the sermon, singing, prayer, a final hymn the spontaneous selection of the people, the benediction.

You should hear them sing! Thanks to the lessons they have received, our brethren of Elba know almost all the hymns of the new collection, and they sing them with all their heart and with all their lungs!

Some of them sing a little too loudly; but the greater number sing well, and in most harmonious concord.

The Sunday School reckons 85 scholars in winter, and about half of that number during the summer holidays. The monitresses of to-day are recruits from among the best scholars of former times. This fact, which ought to be a common one in all our Sunday Schools, has rejoiced me greatly. Some of the Roman Catholic parents withdraw their children from the Sunday School as their years advance, because, they say, their children

already know too much, and are unwilling to go to Mass. May God in His own good time bless the seed sown in their hearts, and in the bosom of Roman Catholic families among us. The week-day schools have about 140 children, of whom four-fifths are the children of Romanists.

Several new communicants have been received during the past year, and among them, an aged woman of 77 years.

Let us say, in closing, that this church of 98 communicants consists entirely of former Roman Catholics, except of course the evangelists and the teachers. They collected this year the creditable sum of 745 francs (nearly £30), that is to say, more than 7½ francs per member.

It is not out of place to recal here the apostolic order as to *collecting*, and to generalise it by giving it effect in our own churches.

"On each first day of the week let every one of you lay aside as God has prospered you."

It is not the Pastor who says this, nor the Consistory, nor the Synod. It is the word of God!

E. BONNET, *Pasteur.*

ILE D'ELBA, *7th Aug.* 1880.

BAZAAR FOR LEGHORN SCHOOLS.

A BOX will be sent to Leghorn in aid of the Schools in connection with the Waldensian Church in February 1881. Mrs Stewart desires gratefully to acknowledge the kind assistance given in past years, and earnestly requests contributions of all kinds of fancy and useful articles — especially manufactured goods, books, toys, games, &c., &c. These may be sent, up to the 16th February, to Mrs WIGHT, 24 Walker Street, Edinburgh.

NEW YORK COMMITTEE

FOR THE EVANGELIZATION OF ITALY THROUGH THE WALDENSIAN CHURCH.

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Rev. Mr WYLIE, Ref. Pres. Church, 357 W. 18th Street, N. Y.

* Those thus marked form the Acting Committee.